

that it first entered in the T'ang but made a very slight impression and that it became much stronger under the Yuan, thanks largely to foreign soldiers and commanders of that faith who were introduced by the Mongol rulers. During the Yuan it established itself especially in Yunnan, through Moslem commanders. It came in from two directions—brought by way of the sea by merchants to the coast ports, particularly in the South, and overland through the Northwest by Moslems from Central Asia and Sinkiang. Moslems appear to have increased greatly under the Ch'ing—perhaps because of the conquest by that dynasty of so much of the West, where they abounded. Certainly, as we have seen, they rose in several serious rebellions.

Just how many Moslems there are to-day in China is uncertain. Conjectures have ranged all the way from three to eighty millions. What appear to be conservative estimates place the total somewhere between four and ten millions, the true number seeming to be more nearly the latter than the former figure. Moslems are to be found in every province, but are most numerous in Sinkiang and in the North and West of China proper, particularly, as might be expected from their history, in Yunnan, Sinkiang, Hopei (Chihli), and Kansu.

By their fellow Chinese, Moslems are regarded as a distinct and separate group, like the Mongols or the Manchus. They are most frequently called the *Hui-hui*, a name of debatable origin, but possibly derived from Uighur. This classification as a distinct race is not without justification. Some of the Moslems show clearly in their features their non-Chinese ancestry. The majority speak Chinese, but often with some dialectical differences from non-Moslems. Some, too, follow distinctive

occupations; in parts
of the country, especially the Northwest, the inn-keepers, caravan
leaders, those taking charge of horses, and, indeed, any who have
to do with transportation, are likely to be Mohammedans. Butch-
ers and leather-workers are often Moslems. However, the cleav-
age is by no means always distinct. Many converts have come
from among the Chinese, partly through the adoption by Mos-
lems of Chinese children, partly through intermarriage, and partly
through adult Chinese entering the faith under the influence of
Mohammedan officials and of army officers who have had com-
mand over them. Nor are occupational and dialectical differences